

# *The Brooklyn Jewish Center Review*

*March, 1949*

## **A JOURNEY THROUGH PASSOVER**

THE STORY OF EVENTS AND PERSONALITIES  
ASSOCIATED WITH PESACH — TOLD BY  
FAMOUS AUTHORS

## **A WONDERFUL LIFE WITH MOTHER**

By LAZAR LEVINTHAL

## **THE DUAL CITIZENSHIP BOGEY**

By DR. ISRAEL H. LEVINTHAL

## **NEW BOOKS**

Reviewed by JACOB KAPLAN

## **NEWS OF THE MONTH**

## Passover Symbols and Their Meaning

**PESACH** means "The Pascal Lamb," the blood of which, according to the Bible, was smeared on the doorposts of Israelite homes as a sign to the angel of death to "pass over" the homes of the Israelites.

*Haggadah* means the "story" of Passover.

*Bedikah Hometz* means searching for the leaven. The head of the house conducts an impressive ceremony searching for the leaven. He holds a candle in his hand and gathers crumbs of bread carefully placed in advance.

*Seder* means "order," or program of exercises at the home celebration.

*Matzoh* is the unleavened bread eaten

in recollection of the hurried departure from Egypt.

*The Four Cups.* Each has a specific place in the service. The first serves as the kiddush, the second is taken at the conclusion of the first part of the Seder. The third is the cup marking the conclusion of the grace after the meal, while the fourth cup comes at the conclusion of the Seder.

*The Cup of Elijah.* Jewish tradition pictures Elijah as the herald of the great Messianic era, when God's reign will be fully established amongst men. Hence a cup is kept ready and is designated as the "Cup of Elijah."

*Karpas*, or parsley, is made part of the

meal to signify a festive supper, as befits a great occasion.

*Moror* is the horse-radish symbolizing the bitter plight of the enslaved Israelites.

*Haroses* is made of a mixture of apples, nuts and wine. Because of its color it is taken as a reminder of the bricks and mortar with which the Israelites built the Egyptian structures at the order of their task-masters.

*The Shank-Bone* is emblematic of the pascal lamb.

*The Egg* represents the Passover festive offering.

*Afikomen* is a Greek word meaning "dessert." It is the official dessert of the Seder meal. To keep the children alert during the Seder, the Afikomen is hidden.



This is a reproduction of a rare old Italian plate, dating from 1614, showing the arrangement of Passover symbols, together with a copy of a Haggadah, printed in Germany in the 18th century. Both, the plate and the text, are in the collection of the Jewish Museum in New York.

# BROOKLYN JEWISH CENTER REVIEW

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## POWER POLITICS IN THE NEAR EAST

**F**OLLOWING the collapse of Bevin's Palestine policy and the subsequent de facto recognition of Israel by Great Britain, there were many among us who looked for an improvement in the relations between England and the new State. There was the hope that, having come to the realization that Bevin's intransigent policy was bankrupt and that the new State of Israel was here to stay, the realistic British would adopt a more conciliatory attitude so that the Jews could gradually adjust themselves to a feeling of forgiveness for all England's hostility to Jewish aspirations in Palestine and its many acts of injustice against Jews in their homeland.

The first indication that England has not gone through the transformation we hoped for came when she failed to vote in favor of admitting the State of Israel as a member of the United Nations when the application was presented to a recent Security Council session.

Next came reports of the installation of English troops at Aqaba under the flimsy pretext that they were requested to do so by her satellite, Transjordan. This move was a clear violation of Security Council truce decision, and was so branded by Dr. Ralph Bunche, the acting United Nations mediator. The Israeli Government has filed its protest with the United Nations and it remains to be seen what action will be taken to stop British meddling in Near Eastern affairs.

The action of Great Britain in assisting Transjordan has had its repercussions in another portion of the Arab world. Reports have been published that France,

too, is planning to lift its embargo and supply arms to Syria and Lebanon "to protect themselves against an ever-growing Transjordan."

Encouraged by the help given to them by Great Britain, the Arabs, defeated in their attempt to crush the Jews in Palestine, have taken on a new attitude of belligerency that may threaten the peace in that part of the world and obliterate the armistice pacts negotiated between

Israel and the neighboring Arab States under the aegis of the United Nations. There is an increased sabre-rattling, and we hear threats that strengthened Arab forces will yet seek revenge and attempt to dispose of the infant Jewish State.

All this leads to but one conclusion. Israel cannot rely entirely on the treaties of peace signed with the Arab neighboring countries. They must ever be on the alert, and by strengthening its own defenses be ready for any eventuality.

—JOSEPH GOLDBERG.

## TWO NOTABLE ANNIVERSARIES

**T**HE Jews throughout the world, as well as the leaders of thought in America and in other countries, celebrated during the past month two notable anniversaries—the seventieth birthday of Albert Einstein and the seventy-fifth birthday of Stephen S. Wise. It is hardly necessary to narrate the remarkable achievements of either of these great men. Their names have become symbols of unbounded and selfless service in the interests of the improvement and ennoblement of human life.

We of the Brooklyn Jewish Center fondly recall the visit of Prof. Einstein at our Center in 1934, when he dedicated the Library, containing the Nazi-banned books. We remember his words of wisdom which urged the rededication of everyone to the ideals of democracy if human life was not to degenerate to that of the beast.

And we know the great interest which Dr. Wise has ever shown in the work of our Center, and what a great friend

he has been to all associated with him in the revitalization of Jewish life.

Both Dr. Einstein and Rabbi Wise must feel a special joy on these anniversaries because they coincide with the fulfillment of the dream of Israel Reborn, a cause to which they gave so much of themselves.

We offer a fervent prayer that our Heavenly Father may bless both of these great sons of Israel with life, health and strength, that for many years their lives may continue to symbolize all that is noblest and worthiest in Man.

—DR. ISRAEL H. LEVINTHAL.

*One year ago, on May 14, 1948, the then provisional government of Israel issued a proclamation establishing the Jewish State. Recently, Israel proclaimed the fifth day of Iyar (following the Hebrew calendar) as a national holiday. In commemoration of this historic anniversary, the REVIEW will devote its next issue to the new State.*

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# "JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

## An Intimate Chat Between Rabbi and Reader

### THE DUAL CITIZENSHIP BOGEY

THE readers of this column will find on another page of this issue of the *Center Review* a copy of a letter which I wrote to Dr. Henry Smith Leiper, and which I believe expresses the sentiments which every self-respecting Jew must have felt when he read in the *New York Times* the extract of the address delivered by Dr. Leiper at a recent meeting of the American Council of Judaism. My letter goes into a detailed analysis of the arguments posed by Dr. Leiper, and the further explanation which he published in the *Times* more than two weeks later unfortunately does not explain, but makes even clearer the correctness of my analysis.

What distresses me most is not this particular address, unjustified as it was, but that it is evidently a part of a definite program sponsored by the American Council of Judaism, and abetted by some prominent churchmen and educators, to frighten American Jewry with the bogey of anti-Semitism in America if American Jewry will persist in helping the new State of Israel to establish itself on firm foundations.

Dr. Leiper is not the first to voice this program of the Council; our own Dr. Gideonse, President of Brooklyn College, recently also gave expression to the same warning, and lately we heard similar words from Prof. Burrows, of Yale. The Council, which fought the establishment of the State of Israel with a vigor fitting for the most rabid anti-Semites, knows that it cannot now fight the State of Israel. So it has adopted this new policy of trying to weaken the support that must come from American Jewry through the specter of anti-Semitism and the charge of dual allegiance.

Nay, more, these weak-kneed Jews of the American Council of Judaism, in their stubborn determination to harm the State of Israel, do not realize that with their constant harping on the theme of dual loyalty they are creating an issue for the anti-Semites which they can use

to their advantage. Not that these people need any issue to justify their hatred, but they can say: "Look, Jews themselves support us in our charge." It is a pity that prominent non-Jews, leaders in the field of religion and education, should lend their prestige to such a nefarious scheme. All the more reason for us, Jews of America, to hurl back this challenge, and to show by our con-

tinued support of Israel that we have faith in the understanding, the sympathy and the true Democracy of America. True Americans will admire and applaud the efforts of its citizens who stand by a new-born State and its people who are struggling to re-establish their national life against the greatest of odds.

Let us show that we are of a more manly stock, that we know our duty as men, as Jews, and as Americans, and shall therefore work, give and sacrifice even more than in the past, to make sure that Israel shall live and thrive.

*Israel H. Levinthal*

### DR. STEPHEN S. WISE CELEBRATES HIS 75th BIRTHDAY

DR. STEPHEN S. WISE has just celebrated his 75th birthday. Congratulatory messages were received by him from numerous Jewish and non-Jewish dignitaries, as well as from Jewish communities in Europe, Latin America, Australia and other areas.

The American Jewish Congress, of which Dr. Wise is president, announced the establishment of four annual Stephen S. Wise awards of \$1,500 each "in recognition of outstanding service or for the encouragement of creative contribution" in the "development of Israel and Israeli-American relations, the defense of the rights and status of Jews in other lands, the enrichment of Jewish cultural and religious life and the guarantee of full civil rights in the U. S. for all persons."

Dr. Wise's birthday celebration was marked at a Golden Jubilee dinner at the Hotel Biltmore here, tendered by the Free Synagogue, which he founded. Outstanding leaders paid tribute to the venerable Jewish leader for his lifetime of service to the Jewish people. Speakers included U. S. Supreme Court Justice William O. Douglas, Bishop G. Bromley Oxnam, Israeli Ambassador to the U. S. Eliahu Elath, U.J.A. general chairman Henry Morgenthau Jr., and many others.

In connection with the dinner, a message from President Truman to Dr. Wise was made public. It reads: "The religious life of the community has been enriched by your eloquent words; you have been a source of encouragement in times of darkness and an inspiration when energies had to be rallied for great causes. Democracy needs the voice of the pulpit to clarify its goals and illumine its ideals. This has been your great contribution regardless of faith or race. I am happy to join the Free Synagogue in saluting you on your 75th birthday and wishing you many more years of health and fulfillment."

Hadassah announced that it will name the apprentices' building in the Brandeis Vocational Center in Jerusalem in honor of "America's leading Zionist." The building was scheduled to be dedicated in Jerusalem by Israeli Minister of Commerce Dr. Fritz Bernstein.

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# A JOURNEY THROUGH PASSOVER

THE STORY OF THE EVENTS AND PERSONALITIES ASSOCIATED WITH PESACH  
TOLD BY FAMOUS AUTHORS

## THE LAWGIVER

By HENRY GEORGE

**T**O LEAD into freedom a people long crushed by tyranny; to discipline and order such a mighty host; to harden them into fighting men, before whom warlike tribes quailed and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions and reversions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, require some towering character—a character blending in highest expression the qualities of politician, patriot, philosopher, and statesman.

Such a character in rough but strong outline the tradition shows us—the union of the wisdom of the Egyptians with the unselfish devotion of the meekest of men. From first to last, in every glimpse we get, this character is consistent with itself and with the mighty work which is its monument. It is the character of a great mind, hemmed in by conditions and limitations, and working with such forces and materials as were at hand—accomplishing, yet failing. Behind grand deeds a grander thought. Behind high performance the still nobler ideal.

Egypt was the mould of the Hebrew nation—the matrix, so to speak, in which a single family, or, at most, a small tribe grew to a people as numerous as the American people at the time of the Declaration of Independence. For four centuries, according to Hebrew tradition—that is to say, for a period longer than America has been known to Europe—the growing people, coming a patriarchal family from a roving pastoral life, had been under the dominance of a highly developed and ancient civilisation—a civilisation whose fixity is symbolised by monuments that rival in endurance the everlasting hills—a civilisation so ancient that the Pyramids, as we now know, were hoary with centuries ere Abraham looked upon them.

It is not remarkable, therefore, that the

[Continued on next page]

## A NEW SONG

By JEHUDAH HALEVI

*Translated by Nina Salaman*

**T**HE day the saved of God  
Traversed the deep dryshod,  
Then a new song  
Sang Thy redeemed throng.

Lo, sunken in deceit  
The Egyptian daughter's feet,  
The while, the Shulamite  
Went shod in fair delight.  
Then a new song  
Sang Thy redeemed throng.

All that on Jeshurun gaze  
Shall see him shined in praise,  
For Jeshurun's God arose  
Acclaimed by his foes.  
Then a new song  
Sang Thy redeemed throng.

Thy banners Thou wilt set  
O'er those remaining yet,  
And gather those forlorn  
As gathering ears of corn.  
Then a new song  
Sang Thy redeemed throng.

Ah, take her as of yore,  
And cast her forth no more;  
Let sunlight crown her day  
And shadows flee away.  
Then a new song  
Sang Thy redeemed throng.

For Thy beloved throng  
Still come to Thee with song,  
Singing with one accord:  
Now who is like Thee 'mid the gods  
O Lord!  
Still Thy redeemed throng  
Sing a new song.

## THE CHARACTER OF MOSES

By HEINRICH HEINE

**I**T IS strange! During my whole life I have been strolling through the various festive halls of philosophy. I have participated in all the orgies of the intellect. I have coquetted with every possible system, without being satisfied, like Messalina after a riotous night; and now after all this, I suddenly find myself on the same platform whereon stands Uncle Tom. That platform is the Bible, and I kneel by the side of my dusky brother in faith with the same devotion.

What humiliation! With all my learning, I have got no farther than the poor ignorant negro who can hardly spell! It is even true that poor Uncle Tom appears to see in the holy book more profound things than I, who am not yet quite clear, especially in regard to the second part.

... But, on the other hand, I think that I may flatter myself that I can better comprehend, in the first part of the holy book, the character of Moses. His grand figure has impressed me not a little. What a colossal form! I cannot imagine that Og, King of Bashan, could have looked more giant-like. How insignificant does Sinai appear when Moses stands thereon! That mountain is merely a pedestal for the feet of the man whose head towers in the heavens and there holds converse with God. May God forgive the sacrilegious thought; but sometimes it appears to me as if this Mosaic God were only the reflected radiance of Moses himself, whom he so strongly represents in wrath and in love. It were a sin, it were anthropomorphism, to assume such identity of God and his prophet; but the resemblance is most striking.

I had not previously much admired the character of Moses, probably because the Hellenic spirit was predominant in me, and I could not pardon the lawgiver of the Jews for his hate of the plastic arts. I failed to perceive that Moses, notwithstanding his enmity to art, was neverthe-

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ancient Hebrew institutions show in so many points the influence of Egyptian ideas and customs. What is remarkable is the dissimilarity. . . . The striking differences between Egyptian and Hebrew polity are not of form but of essence. The tendency of the one is to subordination and oppression; of the other to individual freedom. Strangest of recorded births! From out the strongest and most splendid despotism of antiquity comes the freest republic. From between the paws of the rock-hewn Sphinx rises the genius of human liberty, and the trumpets of the Exodus throb with the defiant proclamation of the rights of man.

Consider what Egypt was. The very grandeur of her monuments, that after the lapse, not of centuries, but of millenniums, seem to say to us, as the Egyptian priests said to the boastful Greeks, "Ye are children!" testify to the enslavement of the people—are the enduring witnesses of a social organisation that rested on the masses an immovable weight. That narrow Nile valley, the cradle of the arts and sciences, the scene, perhaps, of the greatest triumphs of the human mind, is also the scene of its most abject enslavement. In the long centuries of its splendour, its lord, secure in the possession of irresistible temporal power, and securer still in the awful sanctions of a mystical religion, was as a god on earth, to cover whose poor carcass with a tomb befitting his state hundreds of thousands toiled away their lives. For the classes who came next to him were all the sensuous delights of a most luxurious civilisation, and high intellectual pleasures which the mysteries of the temple hid from vulgar profanation. But for the millions who constituted the base of the social pyramid there was but the lash to stimulate their toil, and the worship of beasts to satisfy the yearnings of the soul. From time immemorial to the present day the lot of the Egyptian peasant has been to work and to starve that those above him might live daintily. He has never rebelled. The spirit for that was long ago crushed out of him by institutions which make him what he is. He knows but to suffer and to die.

Imagine what opportune circumstances we may, yet to organise and to carry on a movement resulting in the

release of a great people from such soul-subduing tyranny, backed by an army of half a million highly trained soldiers, required a leadership of a most commanding and consummate genius. But this task, surpassingly great though it is, is not the measure of the greatness of the leader of the Exodus. It is not in the deliverance from Egypt, it is in the constructive statesmanship that laid the foundations of the Hebrew commonwealth that the superlative grandeur of that leadership looms up. As we cannot imagine the Exodus without the great leader, neither can we account for the Hebrew polity without the great statesman. Not merely intellectually great, but morally great—a statesman aglow with the unselfish patriotism that refuses to grasp a sceptre or found a dynasty.

The lessons of modern history, the manifestations of human nature that we behold around us, would teach us to see in the essential divergence of the Hebrew polity from that of Egypt the impress of a master mind, even if Hebrew tradition had not testified both to the influence of such a mind, and to the constant disposi-

tion of accustomed ideas to reassert themselves in the minds of the people. Over and over again the murmurings break out; no sooner is the back of Moses turned than the cry, "These be thy gods, O Israel!" announces the setting up of the Egyptian calf; while the strength of the monarchical principle shows itself in the inauguration of a king as quickly as the far-reaching influence of the great leader is somewhat spent.

It matters not when or by whom were compiled the books popularly attributed to Moses, it matters not how much of the code there given may be the survivals of more ancient usage or the amplification of a later age; its great features bear the stamp of a mind far in advance of people and time, of a mind that beneath effects sought for causes, of a mind that drifted not with the tide of events but aimed at a definite purpose.

The outlines that the record gives us of the character of Moses—the brief relations that wherever the Hebrew Scriptures are read have hung the chambers of the imagination with vivid pictures—are in every way consistent with this idea. What we know of the life illustrates what we know of the work. What we know of the work illumines the life.

## THE GENERATION OF THE DESERT

*Abraham Ibn Ezra*

WE MAY wonder that the great host of 600,000\* were afraid of their pursuers. Why did they not fight for their lives and the lives of their children? The reason was that the Egyptians were masters over Israel, and the generation who went out of Egypt had from their youth learned to suffer the yoke of Egypt and their spirits were low. How could they turn and fight their masters? Moreover, Israel was weak and not trained for war. Amalek attacked them with small numbers, and but for the prayer of Moses would have vanquished Israel. The Lord alone . . . caused all the male generation who went out of Egypt to die. For they were not strong enough to fight the Canaanites. Until there arose another generation—the generation of the desert—who had not known the Exile, men of valour and freedom. (*Commentary on Exodus xiv.*)

\* The number of Israelites at the Red Sea according to tradition.

It was not an empire, such as had reached full development in Egypt or existed in rudimentary patriarchal form in the tribes around, that Moses aimed to found. Nor was it a republic where the freedom of the citizen rested on the servitude of the helot, and the individual was sacrificed to the state. It was a commonwealth based upon the individual—a commonwealth whose ideal it was that every man should sit under his own vine and fig tree, with none to vex him or make him afraid; a commonwealth in which none should be condemned to ceaseless toil; in which, for even the bond slave, there should be hope, in which for even the beast of burden there should be rest. A commonwealth in which, in the absence of deep poverty, the manly virtues that spring from personal independence should harden into a national character—a commonwealth in which the family affections might knit their tendrils around each member, binding with links stronger than steel the various parts into the living whole.



It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic code. Its sanctions are not directed to securing the strong in heaping up wealth so much as to preventing the weak from being crowded to the wall. At every point it interposes its barriers to the selfish greed that, if left unchecked, will surely differentiate men into landlord and serf, capitalist and workman, millionaire and tramp, ruler and ruled. Its Sabbath day and Sabbath year secure, even to the lowliest, rest and leisure. With the blast of the jubilee trumpets the slave goes free, the debt that cannot be paid is cancelled, and a re-division of the land secures again to the poorest his fair share in the bounty of the common Creator. The reaper must leave something for the gleaner; even the ox cannot be muzzled as he treadeth out the corn. Everywhere, in everything, the dominant idea is that of our homely phrase—"Live and let live!"

And the religion with which this civil policy is so closely intertwined exhibits kindred features—from the idea of the brotherhood of man springs the idea of fatherhood of God. Though the forms may resemble those of Egypt, the spirit is that which Egypt had lost. Though a hereditary priesthood is retained, the law in its fullness is announced to all the people. Though the Egyptian rite of circumcision is preserved and Egyptian symbols reappear in all the externals of worship, the tendency to take the type for the reality is sternly repressed. It is only when we think of the bulls and the hawks, of the deified cats and sacred ichneumons of Egypt, that we realise the full meaning of the command, "Thou shalt not make to thyself any graven image!"

And if we seek beneath form and symbol and command the thought of which they are the expression, we find that the great distinctive feature of the Hebrew religion, that which separates it by such a wide gulf from the religions amid which it grew up, is its utilitarianism, its recognition of divine law in human life. It asserts, not a God who is confined to the far-off beginnings or the vague future, who is over and above and beyond men, but a God who in His inexorable law is here and now; a God of the living as well

as the dead; a God of the marketplace as well as of the temple; a God whose judgments wait not another world for execution, but whose immutable decrees will, in this life, give happiness to the people that heed them and bring misery upon the people who forget them. Amid the forms of splendid degradation in which a once noble religion had in Egypt sunk to petrification, amid a social order in which the divine justice seemed to sleep, I AM was the truth that dawned upon Moses. And in his desert contemplation of nature's

flux and reflux, the death that bounds life, the life she brings from death, always consuming yet never consumed—I AM was the message that fell upon his inner ear.

In the full blaze of the nineteenth century, when every child in our schools may know as common truths things of which the Egyptian sages never dreamed; when the earth has been mapped and the stars have been weighed; when steam and electricity have been pressed into our ser-

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## THE DEAD OF THE WILDERNESS

By CHAIM NACHMAN BIALIK

*Translated by Maurice Samuel*

DEEP is the sleep of the heroes . . .  
and cycle succeeds unto cycle.  
But there are moments when, tortured  
too long by the silence eternal,  
Wild with unbearable sickness of aeons,  
the desert uprises,  
Wakens and rages for vengeance against  
the inhuman Creator,  
Raises a column of sand to ascend to the  
fastness of heaven,  
Once and for ever to meet Him and  
shatter the throne of His glory.  
Once for the torture eternal to loose the  
floods of its fury,  
Sweep His whole world into darkness  
and bring back the kingdom of  
chaos . . .  
And in that instant—  
Wakes the terrible power that slumbered  
in chains,  
Suddenly stirs and arises the old genera-  
tion of heroes,  
Mighty in battle: their eyes are like  
lightning, like blades are their faces.  
Then flies the hand to the sword.  
Sixty myriad of voices — a thunder of  
heroes—awaken,  
Crash through the tempest and tear  
asunder the rage of the desert.  
Round them in wildness and blindness:  
"We are the mighty! And they cry:  
The last generation of slaves and the first  
generation of freemen!  
Alone our hand in its strength  
Tore from the pride of our shoulders the  
yoke of bondage.  
We lifted our heads to the heavens and  
behold their broadness was narrow  
in the pride of our eyes,

So we turned to the desert, we said to  
the Wilderness: 'Mother!'  
Yea, on the tops of the crags, in the  
thickness of clouds,  
With the eagles of heaven we drank from  
her fountains of freedom.  
And who is lord of us?  
Even now, though the God of vengeance  
has shut the desert upon us.  
A song of strength and revolt has reached  
us, and we arise.  
'To arms! To arms! Form ranks!  
Forward!'  
In spite of the heavens and the wrath  
thereof.  
Behold us! We will ascend  
With the tempest!  
Though the Lord has withdrawn His  
hand from us,  
And the Ark stands moveless in its place,  
Still we will ascend—alone!  
Even under the eye of His wrath, daring  
the lightning of His countenance,  
We will carry with storm the citadels of  
the hills,  
And face to face in combat encounter  
the armed foe!  
Listen!  
The storm, too, calls to us—"Courage and  
daring!"  
To arms! To arms! Let the hills be  
shattered and the mountains blasted  
into dust,  
Or let our lifeless bodies be heaped in  
countless cairns.  
Forward!  
On to the hills!"

# THE SEDER OF THE DOGS

By JUDAH LEIB PEREZ

**W**HEN the Baal Shem, the great leader of the Hassidim, still lived, many men would come to visit him from various parts of the country. They came to hear him speak and to receive his blessing.

Among these "pilgrims" there was one Jew who had just become rich—very rich, and I need hardly tell you he was a pest.

I don't mind referring to him by name. Let him come and choke me if he will . . . Yankel, of Konska-Vola, he was called.

He was a wild, ill-mannered boor. Even the Baal Shem, with his serene temper and unfailing patience, would knit his brow whenever this g'vir appeared on the scene.

As soon as he got his money, he became proud and overbearing and hungry for honours. He insisted upon being elected in his home town as the President of the "Holy Society," and right after the balloting, when he found that he was defeated, he quarreled with the Rabbi and the whole congregation. The town was all Mithnagdim and violently opposed to the Hassidim. So, just to spite them all he journeyed away to the Baal Shem and became a Hassid.

If any ordinary person had done that he would have been hounded by the whole town. But who would dare dispute with the almighty g'vir? Everybody held his tongue—and he kept journeying to the Baal Shem.

If there was a question of who should conduct the services in the synagogue—he had already taken possession of the reader's desk. Or, if it was a question of saying grace after meals, the g'vir already had the cup of water in his hand!

Then he had the habit of interrupting other people's conversation. If some learned men were discussing the Law, he would suddenly break in with: "You ought see the mare that I bought!" And he would smack his lips as if he had just had something delicious.

And on top of all that—he was the most miserly miser that ever trod God's earth! Once, this precious g'vir of ours

paid a visit to the Baal Shem during Hol Hamoad Pessach. For some reason he was detained and decided to stay over for the Sabbath. He tried to mix with the rest of us. We could not very well drive him away—the Baal Shem never allowed us to insult anyone. So he stayed.

That Sabbath the Baal Shem spoke to us about prayers, and he explained how prayers rise till they gradually reach their destination—God's throne. And he went on to explain that the prayers did not ascend directly or follow a straight course; that sometimes a prayer lingered on the way, or was obstructed in its path and detained; and that it was possible for two people to pray at different times—one early in the morning, and the other late in the afternoon—and yet the prayer of the second might come first. Everything depended on the purity of the prayer. The words were the body, and the thought—the soul.

"Happy is the man who has thoughts and feelings and whose prayer is pure and clean, without dress or impurities; and nothing in the world, no obstacles or hindrances, can detain it; it ascends straight up like the pillar of cloud in the days of old.

"But woe to the man who prays with many words but with little thought; for his prayer is encumbered with 'body'; it is heavy and cannot easily rise. 'Such prayer,' said he, 'flutters helplessly in the air, is dragged about on the roofs, and becomes entangled in the branches of the trees. And it sometimes happens that an ill wind seizes it and hurls it into deep pits and caves or hollows. And yet,' said he, 'no one ever prays in vain. In the end the prayer must arrive. It is drawn irresistibly to its source. The prayer must only tarry until the storm is over, and, at the opportune moment, when the heavens are clear and there is no cloud or wind, it rises slowly, slowly, and ascends with the mercy of God.'

And, almost forgetting that it was Sabbath and a holiday, the Baal Shem sighed heavily, and continued:

"And if a Jew prays to God, but in his heart he thinks of corn and of wheat,

[Continued on next page]

# CANDLES IN THE FOREST

Chaim Nachman Bialik

**T**HE Passover table, the walls, the windows—everything has been stripped. The beds are empty. Two or three chairs lie overturned. Destruction and ruin.

Only the little Holy Ark stands modestly concealed in its corner as it has always stood. Its face is covered by its clean new curtain so as not to look at the house as it is.

Two officials, sent from the capital of the province, had suddenly arrived at noon. They brought three waggons from the village and without any argument ordered the household goods and the folk to be loaded up and bundled off to one of the small towns near by. No entreaties or tears or lamentation were of any use. Mother and the children were placed in the waggons against their will, together with the pillows and the cushions and the packages of *matzot* and all the other paraphernalia of Exile. Even the saucepans of fish and meat were taken off the stove in the middle of cooking, and sent out of the village with their owners. The best of the three cows was also sent into exile. She was the dam of the calf which had been left behind, and she was sent along because the children needed her milk. Father with difficulty extracted permission to stay behind until his two remaining sons, namely, Samuel and I, returned with the cart from the station, provided that immediately afterwards he and the two of us were to leave the village, on the same day and in the identical cart. The elder of the village was given strict instructions not to budge from the place until the requirements of the law had been carried out to their ultimate detail.

Father handed over the Scroll of the Torah in its little Ark to his in-law-to-be Zelig, and left the keys in the hands of old Yevdocha, who remained to look after the house. Then he hurried up and urged Samuel and me to get back to the cart with him, to start out and overtake mother and the children.

The time had come to part for good. My old nurse pressed my head against her breast and burst out weeping, while the women round us began howling and wailing afresh. Samuel's mother-in-law-to-be

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then bushels upon bushels of corn, and bushels upon bushels of wheat weigh his prayer down. How could it rise? How could it ascend? But worst of all, if a man prays and in his mind there are evil thoughts, then his prayer struggles to ascend to its Source on high; but the evil thoughts drag it down even to the gates of Hell.

"And when a man dies and leaves this world, he is called to render an account of his life. Before him are placed scales in which to weigh his deeds. The Prosecuting Angel comes and casts a great heapful into one of the scales, while the Defending Angel stands by empty-handed; he has nothing to put into the opposite scale.

"And the man's soul cries out in anguish: 'O Master of the Universe, did I not pray three times a day?'

"And then, to prove to the soul that no injustice is being done, it is led out. The Gateway of Heaven is opened and it is told to look down to earth. The soul looks and sees its prayers grovelling in the dust, in the filth. . . ."

But the Baal Shem suddenly remembered that it was Sabbath, and a festival, and wished to banish our sorrow. So he said joyfully:

"But I have good news for you. I am informed that our Seder service ascended without any hindrance—may heaven be praised for that!—and that it has been well received on high."

Just then, that boor of a g'vir jumped up with the question:

"And my Seder service, how was it received?"

Some of the Hassidim wanted to tear him to shreds; but the Baal Shem replied calmly:

"It has not yet arrived. Your Seder service is defective and needs to be mended"

"And how does the Rabbi know that?"

"I know it because your Seder service is tarrying at my door and begging to be mended."

Our g'vir half believes and half disbelieves:

"And when, Rabbi, will you open the gate for me?"

"Tonight," answered the Baal Shem, "immediately after the Havdalah."

And he turned to the rest of us and

said: "Come, all of you, you shall see. . . ."

Now from that same town of Mithnagdim there also came to spend the holiday in our midst a poor melamed. On the Sabbath after the incident between the Baal Shem and the g'vir, some of our people went to the melamed and asked him about the way in which the g'vir conducted himself on Passover eves in his home town. The melamed spat in contempt.

"His Seder!" he cried, "It's a Seder of dogs!"

"What do you mean?"

"Just what I say: the g'vir does not live among his brethren in the middle of the town. He has bought for himself a house in the suburb, close to the houses of the noblemen, with whom he has dealings. He wants to be near them so that no one else may get ahead of him. And he is afraid of thieves; so he keeps dogs. And his dogs are ferocious; no Jew ever crosses the threshold of his house; and that is exactly what the old miser wants. This is how he acts on Sabbath eves and holiday eves:

"In synagogue he does not stop to finish Alenu. His belly urges him homeward. And as he runs out of the synagogue, he passes the warden and says: 'Listen, there, you, send me guests; send me as many as you please.' On Passover eves he has the impudence to add: 'Let all who wish come.'

"The warden would send him guests, but they could never overtake him. And by the time they arrived in front of his house, the windows and shutters would be closed tight, and the dogs barking and showing their teeth. The guests would call, but no one would answer; and if ever a man tried to draw near, he would come away with torn clothes and wounds in his legs. Naturally, the warden stopped sending guests; but he keeps saying just the same: 'Send as many as you please. Let all who wish come!'"

"Very well," said we, "we shall see what will happen to-night."

It is after Havdalah, and the room is crowded to the door. The g'vir is sitting wedged in among the rest, a bit ashamed, a bit afraid, and a bit sceptical.

The Baal Shem orders the doors and shutters to be closed. That is done. The g'vir gets up. He has changed his mind.

He wants to go out. As you may imagine, we don't let him go. Someone takes hold of him by the nape of the neck and pushes him back into his seat.

But when the Baal Shem ordered the lights to be put out, the g'vir becomes terrified and shrieks in despair: "I refuse; I absolutely refuse."

Of course he is silenced.

The Baal Shem bends over and whispers to the warden who calls out in the darkness in the tone used in inviting someone to the Torah:

"Let there arise the Seder of Yankel of Konska-Vola."

And at once the Seder made itself heard in the darkness: "Slaves were we." It was the voice of the g'vir.

At that moment came a strange sound—the barking of dogs.

"Bow-wow-wow!"

The Seder was heard again: "Unto Pharaoh in Egypt—"

The barking again broke in: "Bow-wow-wow!"

"Let all who wish—"

And once more: "Bow-wow-wow!"

And—thank goodness—the g'vir disappeared in the dark and never came back. Good riddance!

## THEY WEPT THAT NIGHT

*And they brought up an evil report of the land which they had spied out unto the children of Israel. . . . And the people wept that night.—(NUMBERS.)*

THE words of the spies were heard by willing ears. The people believed them implicitly, and when called to task by Moses, replied: "O our teacher Moses, if there had been only two spies or three, we should have had to give credence to their words, for the law tells us to consider the testimony of even two as sufficient, whereas in this case there are fully ten! Our brethren have made us faint of heart. Because the Lord hated us, He hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us." By these words the Israelites revealed that they hated God, and for this reason did they believe that they were hated by Him, for "whatever a man wisheth his neighbour, doth he believe that his neighbour wisheth him." They even tried to convince Moses that God hated them.

# PASSOVER IN EREZ ISRAEL

By EDMOND FLEG

IN THE large Arabic room the long table was set. Seven golden candle sticks illumined it. Among the smokers sat ladies in evening dress. At the end of the table the herbs, the bread without leaven:

"This is the bread of affliction which our fathers did eat in the land of Egypt. Let all who are hungry come in and eat, let all who desire come in and celebrate the Passover."

One by one I looked at those present. In days gone by in my father's home, we, too, were many around the table. But understanding nothing of the songs that he sang we jested in low voices; we even laughed aloud. Here everyone understood, everyone listened with understanding reverence, following the illustrated text of the old ceremony with eyes and voice. And standing on his chair, a child of four years put the old questions in pure Hebrew:

"Wherefore is this night distinguished from all other nights? On all other nights we eat either leavened bread or unleavened bread, but on this night only unleavened bread. On all other nights we do not dip the herbs once, but on this night we do so twice. On all other nights we take our meal either sitting or leaning but on this night we all lean."

And the young father replied with the entire assembly:

"We were slaves to Pharaoh in Egypt and the Lord our God brought us forth from thence with a strong hand and outstretched arm. If the most holy, blessed be He, had not brought our fathers from Egypt then we, our children, and our children's children would have been slaves to the Pharaohs in Egypt."

Why do I discover a new meaning today in these passages so familiar to me, which I had but lately, not without difficulty, translated into French, at the request of a venturesome Editor?

The father, and priest of the home, then told the story of the four Rabbis who, forgetting time, expounded the Pas-

chal miracles, from nightfall to the morning prayers, then that of the four sons, one of whom was wise, the other wicked, the third simple, and the fourth a child who knew not how to ask questions. He recalled the beginning of the race, at first idolatrous; God revealing Himself to Abraham, foretelling the captivity to him; then the promise of the Eternal to the Patriarch:

"And it is this promise that hath been maintained to our forefathers and to us, for there has not been only one to rise up against us to destroy us, but in every generation there have arisen against us those who would destroy us and the Holy One, blessed be He, has delivered us from their hands."

And I said to myself: Have these assassins ceased to attack us? Do we not hear their shouting here? And over the whole earth, do they not ill-treat the weak, oppress the poor, put taskmasters over them and cruelly enslave them? But who will deliver the world from their hands in our day?

After the enumeration of the Ten Plagues, for each of which, everyone of the participants in the feast, dips a finger into his wine glass and throws a drop of wine out of the cup, the young officiating priest of the home continued:

"It is incumbent upon every man to look upon himself as if he had in person gone out of Egypt. For it is said: And thou shalt shew thy son in that day, saying: This is done because of that which the Lord did unto me when I came forth out of Egypt. Not only did the Holy One, blessed be He, save us, but ourselves He saved in them."

We ourselves—He saved us in them! Me, even me, He saved me in them!

Then suddenly and deeply I feel the truth of this within myself on this night! And yet happy as I am in my hospitable country, and though I have been saved as they were saved from persecution, still am I persecuted in those who are still persecuted! And because on this day God acts for me, I must act for them—

be they Jews or non-Jews, for thus it is commanded by the old Hagadah. Not only all Jews, but every man must look upon himself as if he had in person gone out of Egypt, and go to the rescue of all those who groan in captivity! . . . But did I tell this story to my sons, as the young father here tells it to his sons?

And the young priest of the home raised the second cup, and intoned the Psalms; and each person in turn ate of the horseradish with the unleavened bread, and said:

"So did Hillel when the sanctuary was still standing. He wrapped together the lamb, the unleavened bread, the bitter herbs, and ate them together."

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## SPRING SONG

(From the "Song of Songs")

FOR, lo, the winter is past,  
The rain is over and gone;  
The flowers appear on the earth,  
The birds' singing time is here,  
And the call of the turtle-dove is heard  
in our land;  
The fig tree ripens her winter fruit,  
And blossoming vines give forth fragrance.

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None of those at the table had sought refuge here because of a pogrom. They had come of free will, by choice. By I know not what illusion, little by little I began to feel that I was settled here as they are, that I lived with them, and I felt myself at home.

The new Levite gave thanks to God who nourished the world with his bounty; he asked that it be given to us to have part in the days of the Messiah; he opened wide the door so that the prophet Elijah, the expected bringer of good tidings, might enter; and he enumerated the benedictions which the Eternal had showered on Israel.

How great was the happiness of all about me! How much greater than that which beamed from the eyes of my father, when in other days at home he celebrated the ancient deliverance. For these people were celebrating it on their Land regained. They had no need to say to one another: Next year in Jerusalem. They were here already, and I was here—I, with them.

Our Rabbi's Son Sketches  
His Mother's Portrait

## A WONDERFUL LIFE WITH MOTHER

By LAZAR LEVINTHAL

LAST year dad celebrated his sixtieth birthday, and along with many other wonderful things planned for him by the Center, an issue of the *Review* was dedicated to him. My sister and I contributed a sketch of dad, which we called "A Wonderful Life With Father." Since no right-thinking child neglects his mother in any way, I herewith present the companion piece, titled, of course, "A Wonderful Life With Mother."

Mother was born in Philadelphia and was the baby of the family. The "baby" in those days was not necessarily looked upon as a *prima donna*. In fact, the same general rules regarding seniority as laid down by most unions today, seem to have applied in Grandpa Bogdanoff's home as well. As the newest member of the organization, she had few of the privileges enjoyed by the older members. In short, she was not a spoiled child.

The house in which she was raised was a large one, and although the family had help, there were still enough chores to keep little May busy. She was apparently a good child, helped with the sewing, ran errands, and with hot water and soap, washed the white marble steps leading from the street to the front door. The memory of these characteristic stoops must bring forth a nostalgic sigh from all who knew Philadelphia when.

No one acquainted with mother as a little girl (or even a big girl, for that matter) has ever failed to mention that she was the most beautiful girl in all Philadelphia. I have heard this from so many impartial and varied sources that I feel it bears mentioning. Even such an impartial source as your rabbi has often commented on her apple-cheeked complexion and Gibson Girlish figure—and surely you would not seek a source more trustworthy than that!

Just as dad's home was one of culture and learning, so mother's too was a focal point of culture, but here, instead of the language of Torah and Talmud, one would much more likely hear a reading of Chekhov, the playing of a piano concert, or perhaps a lively discussion about President Teddy Roosevelt's tariff recommendations. It is quite possible, by the way, that the concerto rendition was given by little May Bogdanoff, who to this day plays a mean Chopin.

As a matter of fact, now that I think about it, dad actually utilized mother's piano playing as an excuse to talk to this shy little girl who had unwittingly and unknowingly so completely won his heart. He "casually" dropped over one day, introduced himself as the president of the local Young Zionist Group, and asked whether she wouldn't contribute toward the cause by playing one or two selections at the group's next meeting. She innocently obliged. Little did May suspect that Israel H.'s prime concern at that moment was *not* the Young Zionist Group of Philadelphia.

And so they were married!

Mother's training in homemaking, washing marble steps and polishing brass railings was useful to her. You may recall that dad is and always has been most fastidiously neat. The Lord was good to him, and saw fit to provide him with an equally fastidious *rebitzen*. She often complains about housekeeping, but just between us Center members, she does an excellent job.

Like dad, mother is also a person with very simple tastes regarding clothes and, to a lesser degree, food. Her wardrobe is what you would call sensible. She is a neat dresser, though at times a pace or two behind the ever-changing fashions. She despises waste and refuses to discard perfectly good apparel or accessories merely because they are no longer the last word in style or fashion. Not that she will flaunt outmoded clothing. But such numbers will turn up here and there, slightly rearranged and thus a compromise will be effected between mother's sense of thrift and her desire to keep abreast of fashion.

During the last fifteen years or so, mother's personality has undergone a decided change. Prior to this time she still retained much of her girlish shyness, but now, well, she is an animated and lively speaker who relies strongly on good com-

mon sense, good humor, and a rapid, forceful delivery. Although her personality is warm, alert and *baimishdic*, the overall picture somehow doesn't seem to conform to the *rebitzen* we ordinarily picture. First of all, she doesn't wear a *shaitel*. Secondly, she is too much the outdoor type, and third, she has assumed the role of dad's personal bodyguard and general buffer to protect him from over-over-active hand-shakers, long-winded conversationalists (ear-benders) and phone-callers who invariably ring up just as he is sitting down to dinner. Obviously these duties were not meant to be performed by a shy, submissive *rebitzen*, but should properly have been taken over by a *shamus*, as in the old days.

Throughout the years mother has also assumed, out of necessity, the role of dad's private secretary, and in most instances it will be she who will make appointments for dad, set the dates for weddings, speaking engagements, etc. Many phone calls deal with questions of Jewish Law, which by now mother is quite capable of answering. If in her opinion the question is foolish, the caller may well be taken aback with more bluntness and less diplomacy than he had anticipated.

Mother has an excellent flair for languages, and with very little formal training has managed to pick up a good French, excellent German, and a rich, fluent Yiddish. Grandpa Bogdanoff was a fine raconteur. His many stories were pleasingly flavored with colorful Yiddish expressions, and these crop up in mother's conversation. She will allude to a small-time business concern whose name is more imposing than its net earnings, as "Schvisk, Trusk, Fife and Co.," which, paraphrased into English would sound



something like "Blow, Wheeze, Whistle and Co." Her apt description of my balding pate can only be appreciated if you know that, for some unexplained reason, special efforts were made on Purim by housewives to bake a dazzling *cholleh* which would glisten and shine like greased cellophane. They would take the *chobitsch* (as this simonized *cholleh* was called) and rub egg albumin over it to obtain the desired lustre. It was a hot day last September when she remarked that my head "glanst ve a Purim *chobitsch!*" Then there is mother's Yiddish equivalent of "So what?"—"a bear paigerdt in vald!" This is her way of indicating she has been let down by a pointless story.

Mother has another Yiddish phrase which has often been quoted at the family meal table: "Men macht a leben fun essen," "One makes a living from eating." This may be taken as a reminder that one must eat till it hurts, because mother, like countless other Jewish mothers, is strong in her belief that there is a direct correlation between one's life span and the quantity of food he consumes.

Looking back over the years, I now realize that every meal was merely a phase in a continuous bargaining process between mother and me. We would trade—I'd offer to eat a potato to avoid eating soup; mother would counter-offer with the soup and half a potato. I'd end up with the soup, half a potato and an unexpected portion of green peas.

Mother is an exceptionally hospitable host, but regardless who eats at her table, dad is always first to be served. This custom is not based on any old fashioned traditions about the "master of the house," but stems directly from mother's great love for dad. As she sees it, no one, including Emily Post, can dictate who comes first in mother's heart.

But the guests don't seem to mind. In fact, Robert Szold, when he addressed the audience at the Academy of Music back in May, 1943, at the borough's celebration of dad's thirty years in the rabbinate, publicly stated that although he had been a guest at hundreds of homes, the two visits which had impressed him the most were his visit with Henrietta Szold at her home in Palestine, and his dinner at Mrs. Levinthal's table. He re-

called not only the "shabbosdicke" way in which mother prepared the meal, but also the informal and hospitable manner in which he was made to feel like a member of the family. Fortunately—or unfortunately, as the case may be—mother refuses to treat a guest like a guest.

Mother's approach to victuals is that of the dietician rather than the gourmet. Her opinion of any particular food will be governed not by its taste, but by its purity and what is written on the label. Several years ago she loved a certain popular canned combination of vegetable juices. If you intimated that she liked the drink only because it was a healthful drink she would convince you that she loved it for its taste alone. Two little words recently discovered on the label have ruined her taste for the drink. She discovered that the juices were "Mildly Seasoned"!

Being a rabbi's wife means conducting yourself in a way traditionally befitting a rabbi's wife, and a woman doesn't have to depart from this convention to feel the rigid requirements somewhat confining. Even a harmless curiosity to investigate iniquitous dens like the Stork Club, "21," or—heaven forbid!—the Copacabana, would be frowned upon by religious and civic organizations throughout the borough. Of course, I am not authorized to say this, and it may even be strongly denied, but just between us Center members, it is my candid opinion that your *rebitzen* would love to peek inside even the Village Vanguard to see and hear (you'll excuse the expression) Bebo.

Mother is essentially a small-town girl, and like the small-town unsophisticated little girl that at heart she is, she loves Nature. Wherever she goes she will surprise people with her knowledge about flowers. Little known blossoms or plants are easily recognized and identified by her no matter in what part of the country she may be travelling.

Many years ago the folks were vacationing in Bethlehem, New Hampshire, and one day, while walking, they passed a beautiful lawn with a lovely flower bed. Mother spotted a small blossoming plant which she had never before seen. Her curiosity could not be contained and

off she went in search of the gardener. The old fellow was very obliging, looked hard and long at the plant, rubbed his chin and confessed that he had been planting the blamed thing for fifteen years but was never able to find anyone who could tell him what it was.

Mother never forgot that plant, and several years later, while motoring through Maine with Rabbi and Mrs. Abramowitz, of Montreal, they came to Bar Harbour. It was the custom then for the local Chamber of Commerce to assign Boy Scouts to serve as guides for the visiting tourists, so before long, two rabbis, two *rebitzens* and a Bar Harbour Boy Scout were doing the town. As luck would have it they hadn't gone far before mother discovered the little problem plant again, and turning to her youthful guide she inquired whether, as a Scout, he could name it. As was to be expected, the Boy Scout solved the mystery, and now mother can spot a portulaca at 200 feet.

Her love for the outdoors is fresh and vibrant. It's a treat to sit next to her in the park observing the squirrels and birds in their never-ending race for food. Watching the little characters in this drama involving, let us say, two pigeons, a squirrel and a peanut, mother, with a cute little smile, will assume the role of narrator and not only describe what takes place, but will tell you what is going on inside their little heads—even tell you what one pigeon is saying to the other.

Dad and mother complement each other beautifully. Where dad is quiet, mother is lively and effervescent; where dad is spiritual, mother is practical, and where dad is analytical, mother is apt to be impulsive. Her impulsiveness, however, has never been cause for regret because she has sound intuition and good common-sense. She is quick to sum up a situation, and if it presents a problem requiring a practical solution she will invariably be the first to come up with one.

When you see mother at the Center, or at a meeting, introduce yourself and get to know her. She's good company and enjoys meeting intelligent friendly people. And if you happen to be a man and meet her at a "simcha," don't be bashful—ask her to dance, and you'll be surprised to find that your *rebitzen* can fox-trot as well as *doin*.

*Following is the text of a letter written by Dr. Israel H. Levinthal to Dr. Henry Smith Leiper, Associate General Secretary of the World Council of Churches. Dr. Leiper's reply was to send Rabbi Levinthal a transcript of his speech, which only confirmed the statement made in the published extract.*

IT IS not customary for me to write and to take issue with men who express opinions with which I do not agree. I am making an exception in this case, however, and am writing to you with regard to the address which you recently delivered before the American Council for Judaism, as reported in the *New York Times* on Tuesday, March first, because those remarks were aimed to hurt all the five million Jewish citizens of our beloved America.

I cannot begin to understand how any enlightened American would so misunderstand the attitude of American Jews towards the newly established State of Israel as you have done in this address. You have deliberately set up a man of straw and pounced upon it with all the zeal of a crusader. To impute dual allegiance to the Jews of America because they have been interested in the establishment of the State of Israel for those homeless Jews in the European hells, and because they are anxious to safeguard its existence at the present time, is to my mind, the height of injustice.

You and I well remember how countless loyal American citizens of Irish birth, as well as others, helped to establish the independence of Ireland when that country was struggling for its freedom. Did anyone then dare to impute dual allegiance to the American citizens of Irish birth in those days? Why is it that only when it comes to Jews that our so-called "friends" are so eager to give us their advice by challenging our loyalty?

I hesitate to dignify with a reply your call "to the Jewish leaders to come out publicly with an expression of sympathy for the eight hundred thousand victims of the violent expulsion of Arabs from Israel." There are several things most revealing in that statement. Your figure of eight hundred thousand shows your desire to exaggerate as much as possible

the tragedy, but what is more, you seem altogether to forget that these Arabs left because of the urgent insistence of their own Arab leaders, particularly the Mufti, who endeavored to frighten them to flee despite the plea of their Jewish neighbors to remain. To infer that such an exodus could have been brought about by the "work of a few extremists and terrorists" as you suggest, is fantastic as well as false.

But what I take exception to mostly in your address, is your threat of the rise of anti-Semitism in America if the Jews do not accept your advice. I am afraid that here you reveal the wish that is father to your thought. I have too much faith and belief in the enlightenment of the American masses, to feel that they would become anti-Semitic if Jews show an interest and loyalty in the welfare of their brethren in their efforts to establish their own Homeland. The American people as a whole have always sympathized with the oppressed. The bigot who wants to be anti-Semitic will always find an excuse for his hatred. Even if all the Jews in America would suddenly be transformed into angels, the anti-Semite would then find fault with their perfection. You should become familiar, Dr. Leiper, with the fact that the Jew has undergone a spiritual transformation in his personality. The very establishment of the State of Israel has reflected a new sense of pride and glory in the Jew of America as well as in the Jew throughout the world. The Jew today walks with a straight back. He is no longer the cringing creature who is frightened from his path of duty and justice because of the cry of the anti-Semite. It is words such as you have uttered that give food to the anti-Semite who wants to hate the Jew. He will take your very words and use them as an indictment of dual allegiance on the part of the Jew and his disloyalty to our country, despite the injustice of your charge. Our ancient Hebrew Sages taught us, "Wise men, be careful in your words." It is truly a wise man who weighs the words that come from his

lips. The manner in which you uttered so glibly your charges, shows that you are far from being in that category.

Your address contains some sardonic humor, too, when you state that "Jews today should make it clear that they have the same sympathy for refugee Arabs as Christians throughout the world showed for Jews when they were expelled from Nazi Germany." I wonder if you yourself smiled on hearing the words from your lips? What sympathy did the Christian world show to the six million Jews who were butchered by Hitler? Outside of a noble small handful, the rank and file of Christians were indifferent to the sufferings of these millions. Had the Christian world been truly sympathetic, many of them could have been saved and certainly many of them could have found a home in the land now established by their own blood. The Jews are sympathetic with these Arab refugees. They are sorry that these unfortunate people permitted themselves to be so misled by crafty and selfish politicians who betrayed them. Certainly to ask us to show the sympathy that the Christian world showed to Jews in their dire distress, is the height of irony.

The platform that you chose for your unwarranted advice is also quite significant. You chose the platform of an organization that fought the establishment of the Jewish State throughout all these years. It is a platform of a group of Jews infinitesimally small, thank God, that has been repudiated by the masses of Jewry and Jewish leaders of every faction and every shade of opinion in this land. The Council consists of a group of Jews who are possessed of an inferiority complex that is degrading their personality. It is a group of cringing, spineless Jews, for only such Jews could listen to the address which you dared to give, without protest.

You will forgive my vehemence in expressing my sentiments. I do so because you have done me and countless fellow-citizens of the Jewish Faith, a grievous wrong. I feel that my Americanism is as pure and as solid as is yours and you

[Continued on page 23]

# NEW BOOKS

Reviewed by JACOB KAPLAN

**"IN SEARCH OF A FUTURE," by Maurice Hindus. Doubleday, Doran and Co.**

**M**AURICE HINDUS has established himself by now as an interpreter of world affairs with the American reading public. In over two decades we have had a number of works which interpreted countries like Russia and Czechoslovakia to the United States. We have come to expect from this author a panorama of a foreign land which blended with a unique form of human, warm reportage. In this book, "In Search of a Future," Hindus gives us this thesis: Palestine provides a workable blueprint for the development of nations like Persia or Iran, Egypt, and Iraq. Unless these nations emulate Israel's example their future is ominous. It is not unlikely, he maintains, that such countries will be subject to revolutionary upsurges like that of Persian Azerbaijan in 1946. Use Israel's progressive methods, Hindus admonishes the Middle East, or suffer decay or revolution. The Arab world simply cannot afford to ignore Israel's solutions to its problems.

To prove his point Hindus escorts us through the cities of Iran, Egypt, Iraq, and Palestine. He piles up an impressive array of social and economic data about these lands to more than convince us of the truth of his argument. He devotes considerable space to Iran deliberately because he is of the opinion that it is of paramount interest to American readers, constituting as it does the key to the Russo-American conflict in the Middle East. He found Teheran's intellectuals inclined to turn to figures like William James, Bergson, Eddington, and Karl Marx. He discovered Shiraz, a city which gloried in being the home of Hafiz and Saadi, Persia's greatest poets. He likes some of the reforms instituted by Riza Shah. But he finds Iran as a whole an extremely backward country. Only a small portion of its people is literate. The gendarmery, the absentee landlords, and the mullahs have succeeded in reducing Iran to a land of poverty and uncertainty, beset by insect diseases and a wasteful agricultural economy. Thirty

million dollars is the annual waste of this defective agricultural system, another thirty million dollars is the yearly loss of Iran's livestock through preventable diseases. Persia, Hindus concludes, is in need of immediate agrarian reform.

With vivid strokes, Hindus depicts Egypt as a land beset by problems similar to that of Iran. Egypt's mothers accustom their children to black tea because not enough milk exists in Egypt for them. Rampant malaria affects two-thirds of the peasantry. Hookworm and a parasitic intestinal disease called bilharziasis plague the population. Despite the fact that the Egyptian land has the natural basis—the Nile and the sun—to become the richest, agriculturally, in the world, it is one of the most poverty-stricken and sickest nations in the world. The reason for this is the cancerous landlordism of Egypt which results in 1,750,000 peasants owning 700,000 acres (about 2½ acres each), whereas 12,200 landlords own 2,500,000 acres (about 2,000 acres each). Obviously, Egypt is in need of agrarian reform.

The same difficulties affecting Egypt and Iran are causing the decay of Iraq. Hookworm, bilharziasis, malaria, and blindness exact a tremendous toll from the predominantly peasant population. The life expectancy of the Iraqi man or woman is 26 and 27 years respectively. Methods of farming are destructive despite the existence of the Tigris-Euphrates valley. The fellah is virtually dispossessed by a predatory landlordism.

The mere picture Hindus gives us of Israel reveals an amazing contrast with the other countries of the Middle East. Tel Aviv is not only a city of miraculous modernity, in terms of its industry and architecture, it is also literate to an extent unequalled by any other city visited by Hindus. It abounds in bookshops; publishers and publication thrive; its theatres are thronged. The young men and women of this city charmed Hindus, as they did Robert St. John, with their vigor and wholesomeness. Here was a city of working people with no aristocracy. Malaria and other diseases were completely under control. Con-

structed on the basis of a sturdy faith, toil, and a supreme pioneering effort, Tel Aviv is one of the busiest and most cultured cities of the world.

No socially-minded commentator can afford to ignore the cooperative farm settlement of Givat Brenner, or Histadrut. Like Robert St. John, Hindus is full of praise for their achievements. Visiting Givat Brenner, he notes the effectiveness of this cooperative settlement in making excellent farmers out of the educated heterogeneous group of Jews. He admires such scientific methods as that which created a modern dairy with a new type of milk cow through cross breeding. The settlement's scheme of socialized living, its cottage industries, its homes for orphaned children, its cultural life—all come in for their share of praise. He reserves his greatest commendation for the wonderful agricultural science of Givat Brenner, which has reclaimed 325 acres and is producing all kinds of cereal and vegetable crops. These methods have provided an income of \$2,600 a year per capita.

Hindus continues to pound home his basic thesis. "The contrast between Jewish and Arab farming," he writes, "is everywhere as sharp as the contrast between the wooden and the steel plow, the ox and the tractor." Israel has gone in heavily for mechanization, proper rotation of crops, select seeds, for the practice of growing leguminous plants to fertilize the land, for intensive tillage. Above all, the Jewish settler is not oppressed by the absentee landlord as is the Arab world. Small wonder, then, that the Jewish colonists have transformed Palestine into one of the most flourishing agricultural territories in the Middle East.

"However severe the feud between Jew and Arabs," he concludes, "the accomplishments of the Jewish colonists offer the Arab world a ready and unfailing blueprint for the regeneration of their countries—once, of course, an agrarian reform has been achieved." Hindus warns the diplomats of London and Washington that they should lend themselves toward this goal. If they do



not, the fellah, the most forgotten man in the world, may turn to revolution, or to an even lower social status than at present, if that is possible.

Hindus' arguments would have benefited had he provided more economic and social data to support them. The anecdotal method which has been so facile a literary medium in his past works only proves an encumbering interpolation in this one.

**"PILGRIMS IN A NEW LAND," by  
Lee M. Friedman. Jewish Publication Society.**

LEE M. FRIEDMAN has specialized for several years in Jewish Americana. He delights in arduous research on various phases of the American-Jewish past. This present work, like his other monographs, consists of a series of sketches and commentary on little known aspects of the Jewish-American saga.

His canvas is extremely wide. This is understandable, considering Friedman's perspective on the relation of the American Jew to his country's history. "The Jew has ever been a zealous soldier in the cause of American progress," asserts the author. "His history has been inextricably tied up with the history of the land." In order to demonstrate this point of view, Friedman gives us a study of many American-Jewish personalities from the fields of diplomacy, industry, labor, reform movements, and literature. He also introduces us to such remote data as the first reform congregation and the first Jewish publication in America. Finally, he essays such studies as the influence of Yiddish on American English and the nature of American-Jewish surnames.

Several of the personalities depicted by Friedman became part of the stream of American tradition. Hyam Solomon became "Freedom's Financier" who helped Robert Morris, James Madison, and other Revolutionary War figures like Edmund Randolph, Steuben, and James Wilson. Oscar Strauss became a minister to Turkey as well as first president of the American Jewish Historical Society. Ernestine L. Rose became an important figure in the anti-slavery and women's rights reform movements. She was the first woman in American-Jewish history to fight for right and justice. She dis-

tinguished herself as a lyceum lecturer, public speaker, and took her place in important conventions beside such figures as Wendell Phillips, William Lloyd Garrison, Lucretia Mott, and Lucy Stone.

Particularly original are the biographical sketches of the industrialists in this work. Friedman points out that Jewish immigrants were compelled to turn to marginal or peripheral industries such as the garment, peddling, and amusement trades because native Americans scorned these new fields as being beneath them. This phenomenon was fortunate for America because these men not only made positive contributions to industry but enriched American life. For example, David Lubin was not only the founder of a mail-order house in Sacramento and San Francisco; he was also an active crusader for the world's regeneration through agriculture. It was he who convinced the king of Italy to help him found the International Institute of Agriculture in 1905. In 1946 the U.N. food and agricultural organization tried

to apply Lubin's ideas on a world scale. Again, Isaac Gilman, outstanding paper merchant, saved the town of Fitzdale, Vermont, from bankruptcy by his business acumen, benevolence, and employment policy. So grateful was the population that they changed the name of the town to Gilman, a lasting memorial to this great industrialist. Likewise, Alfred Marum, expropriated by the Hitlerites, re-established his business through his children in Lawrence, Massachusetts. The services of his knitting mills to the armed forces in World War II won the Marums a commendation from the U. S. Army Quartermaster Corps. The activities of American Jews as peddlers in the period from 1840-1860 led to such American giants of American enterprise as Meyer Guggenheim, Joseph Fels, Harry Froman, Isaac W. Berheim, Isadore and Nathan Strauss, of R. H. Macy, Adam Gimbel, and Marcus Fechheimer.

Friedman points out that American English has been definitely influenced by

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## SAMPLINGS FROM BOOKS REVIEWED

### *From "In Search of a Future."*

UNTIL a generation ago, the part of Palestine that now constitutes Israel was almost as much aslumber with stagnation as was Arab Palestine. Since then a spectacular process of rejuvenation has taken place. Israel has already achieved a well-defined blue-print for the course of its internal development. Its overwhelming concern is with outside pressures, particularly from Great Britain. The Mohammedan countries in the Middle East, while as yet secure from foreign encroachment that may threaten their statehood, are still darkly groping for a way of national regeneration.

I am writing neither a political polemic nor a historical treatise. I am concerned with the philosophies neither of Zionism nor of Arabism, but rather with Persians, Egyptians, Arabs, and Jews as human beings and as peoples I came to know during several journeys in the Middle East. Other men have written ably and brilliantly on the political controversies, the historical issues, the international embroilments that the very word Palestine suggests. The Report of the Palestine Royal Commission (known also as the

Peel Commission) of 1937 is one of the most searching and most illuminating documents on these subjects. Sumner Welles's "We Cannot Fail" is such a terse and highly documented account of Zionism, of British commitments and British reversals, of American promises and American defaults, of the legal claims and historical contentions between Jews and Arabs over Palestine, that a discussion of these subjects would be repetition of a performance which I cannot hope to rival.

Besides, whatever the future of Israel, even if the Foreign Office in London and the Imperial General Staff were to bring forth a fresh arsenal of diplomatic or military weapons with which to snuff out the Jewish Community or smother it into impotence, the record of pioneering it has already attained, the facts and conclusions about desert farming and desert life it has already demonstrated would shine forth like the summer waters of the Mediterranean on the shores of Tel Aviv. They would still constitute a hopeful and viable example for the internal regeneration of Persia and the Arab world."

# NEWS OF THE MONTH

**A**S THE *Review* goes to press an armistice agreement was signed between Israel and Lebanon. According to its terms the demarcation line between the two countries corresponds with the international Lebanon-Palestine border. Both countries undertake to keep no more than 1500 troops inside their frontiers. Israel is to withdraw from nine Lebanese villages it occupied, in addition to five previously vacated as a conciliation contribution. The signing of the armistice was characterized by a friendly ceremony. While Israeli army engineers exploded land mines to clear the former battle area the Lebanese served champagne, cake and fruit.

Israel has strongly protested the announced British intention of using English troops to patrol Aqaba and other areas, as supposedly requested by Transjordan. An Israeli representative said such an action "would stymie the present armistice talks with Transjordan at Rhodes."

For the second time in three years the British Government announced its intention of increasing its subsidy for the upkeep of the military forces of Transjordan. The financial assistance of \$10,000,000 extended last year to King Abdullah is to be increased to about \$14,000,000 if Parliament approves.

Anna Pauker, Rumanian Foreign Minister, informed Reuven Rubin, Israeli Minister to Rumania, that seven Israeli citizens arrested a number of weeks ago on charges of interfering in Rumanian internal affairs would be released within the next few days.

Mme. Pauker informed Minister Rubin of this decision during an audience with him which also dealt with other Israeli and Rumanian problems. The legation had forwarded to Mme. Pauker a note from Israeli Foreign Minister Moshe Sharett on the arrest of the men.

At the same time, grave apprehension concerning the worsening condition in

Rumania was expressed in Tel Aviv by Dr. Shmuel Friedman, head of the East European division of the Israeli Foreign Ministry. The current trend in Rumania, Dr. Friedman told a press conference, has been highlighted by a recent statement by Rumanian Minister of the Interior Teohari Georgescu that Zionism will shortly be outlawed as an illegal organization. This, the Israeli official pointed out, represents a reversal of the previous favorable Rumanian policy which resulted in the emigration of 13,000 Rumanian Jews to Israel between the conclusion of the war and the end of 1947.

An agreement to facilitate the movement of Jewish refugees from International Refugee Organization camps in Germany and Austria to Israel was reached in Rome by the J.D.C.I., the I.R.O. and the Italian Government. 1,500 Jewish refugees from Austria, Tripoli and Italy recently sailed from Naples and Bari for Haifa. The accord stipulates that approximately 10,000 displaced persons, both Jews and non-Jews, will embark each month for the remainder of this year at Naples for transfer to overseas areas.

The Cuban Government has extended de jure recognition to the state of Israel. De facto recognition was granted in January.

Finland also gave full de jure recognition. De facto recognition was granted last June.

"Appalling health conditions" among 900,000 Jews in North Africa have necessitated the immediate introduction of expanded medical programs in their behalf, it was reported by Dr. Jacob J. Golub, chairman of the health committee of the Joint Distribution Committee. Dr. Golub declared that "tens of thousands of Jewish men, women and children in the Moslem lands eke out their harsh and bitter lives under conditions as wretched and backward as any on the face of the earth." He disclosed that

the infant mortality rate in the Jewish quarter of Casablanca is one of the highest in the world, and that 44 per cent of some 3,600 Casablanca school children recently tested for tuberculosis showed positive reactions. Harboring some 80,000 Jews, Casablanca has the only one dispensary available to the Jewish population.

"A minimum of \$2,000,000 must be spent by the J.D.C. in North Africa and Moslem lands this year in order to provide the medical care and other assistance now so desperately needed," Dr. Golub asserted.

A draft proposal of a plan to provide indemnification for victims of Nazism submitted by a United States zonal council of German provincial leaders was rejected by General Lucius Clay. The General's decision, welcomed by Jewish leaders, was based on the fact that the plan did not include DP's.

Dr. Philip Auerbach, German-Jewish leader who is now in the United States, reported that despite the "honest understanding towards Jews" shown by the Bavarian provincial government — of which he is a member in charge of restitution—strong opposition to the claims of Jews exists in the state.

Criticizing a recent statement by Gen. Clay that Nazism is dead in Germany, Dr. Auerbach asserted that the only thing which is dead is the denazification program, under which he said almost all the accused are protected from their just punishment. He pointed out that with the exception of Bavaria, all German provinces continue to pay pensions to former Nazis who were on the payroll of the German Government.

The 1949 United Jewish Appeal campaign for \$250,000,000 for local and overseas needs was launched at the two-day National Rededication Conference of the U.J.A. in Washington by 1,200 Jewish community leaders from all parts of the country who presented Henry Morgenthau, Jr., general chairman of the U.J.A., with nearly \$27,000,000 in cash to get the campaign off to a flying start.

The assembled community leaders cheered as Moshe Sharett, Israel's Foreign Minister, declared that the Jews of Israel

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# NEWS OF THE CENTER

## CLOSING SERVICE THIS FRIDAY NIGHT

### Choral Ensemble to Sing — Post Bar Mitzvah Awards To Be Made

OUR Late Friday Night Lecture Services for this season will close with a special service this Friday, April 1st, at 8:30 o'clock. We shall confer certificates of merit on those boys who have completed two years of Jewish study beyond their Bar Mitzvah. The members of this group will participate in the services. An extra added attraction at these services will be the reappearance of the Choral Ensemble under the leadership of Mr. Sholom Secunda. We have had the privilege to listen to a beautiful concert from this group a few weeks ago and upon popular demand they will appear again and render several new selections. We hope that many of our members, their families and friends will be with us at this very important and impressive service.

The following students will receive awards: Jonah Atlas, David Braver, Morton Bromberg, Irving Dworetzky, George Levy, Irwin Nelson, Stephen Silverstein.

Cantor Sauler will lead in the congregational singing.

### Sisterhood Board Meeting April 14th

THE Executive Board of the Sisterhood will meet on Monday afternoon, April 4th, at 1 o'clock. Members of the Board are urged to attend.

### Passover Sedorim

THE first Seder, Wednesday evening, April 13th, will begin at 7:00 o'clock and the second Seder, Thursday, April 14th, will be at 7:15 o'clock.

### Passover Services

THE services for the first days of the Passover holiday will be held on Wednesday evening, April 13th, at 6:20 o'clock and on Thursday evening, April 14th, at 6:30 o'clock; on Thursday and Friday mornings, April 14th and 15th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on Thursday morning and Rabbi Saltzman will preach on Friday morning. Our Cantor, Rev. William Sauler, will officiate

on both days, together with the Center Congregational Singing Group under the leadership of Mr. Sholom Secunda.

### Junior Club News

ON MARCH 5TH the Junior clubs celebrated Jewish Music Month at a rally dedicated to this theme. Individually, members of the groups played on their musical instruments, Hebrew dances were performed by the Vivaltes and Candle-Lite Girls. Mr. Shpall reviewed the significance of Jewish music to the groups. On March 12th, the Yahrzeit of Trumpeldor, the groups discussed his biography and the role of the Jews during the first World War period in Palestine. On the 19th of March a Post-Purim Rally and Masquerade was held during the regular club session, which included in its program a dramatic skit and songs. Prizes were awarded to the children who wore the most unique costumes. On March 26th a celebration of the anniversary of the Hebrew University, the groups devoted their meeting to a discussion of the role of the Hebrew University in Jewish life. On April 2nd the main theme of the club program will be the Pesach holiday and on the 9th of April they will arrange for a model Seder.

### Inta-League

THE Inta-League Club is now functioning at high speed and providing its members with exceptionally fine programs. Within the last month we have had the privilege of having Mr. Sholom Secunda, Music Director of the Center, address the group on the influential role that American Jews have played in modern American music. He concluded his fascinating talk with the playing and singing of some of his own popular compositions.

Purim was celebrated by a Masquerade Party. Costumes were appropriate and very funny. Prizes were given for the best masqueraders and for the winners of the many games. Many of the members gathered in the Synagogue on Purim and were the leaders in "Groggering" at the hearing of every Haman which Reverend Rogoff read.

## PASSOVER SEDORIM

will be held at  
**THE CENTER**  
Wednesday and Thursday  
April 13th and 14th

The Sedorim will be conducted by  
**RABBI ISRAEL H. LEVINTHAL**  
with the assistance of  
**CANTOR WILLIAM SAULER**

Reservations may be made now at  
\$10 per person for each Seder  
Children under 13 years of age \$7

A Talent Nite exhibited some remarkably fine performances by the club members themselves. This was directed and M. C.'d by Arthur Viders.

Many of our members are participating in the activities of the Young People's League, several even going to Philadelphia for a conference there.

The Executive Committee under the direction of Ann Joy Levitt and the President, Thomas Kraner, met several times with Mr. and Mrs. Rubin, the club leaders, and have planned the programs for every Saturday evening until June.

### Bar Mitzvah

A HEARTY Mazel Tov is extended to Mrs. Della Mushin of 1015 Washington Avenue on the Bar Mitzvah of her son, Charles, which will be celebrated at the Center this Sabbath morning, April 2nd.

### Sabbath Services

FRIDAY evening services at 5:15.

Kindling of candles at 6:01.

Sabbath services, Parsha "Vayikra," Leviticus 1:1-5:26; Prophets-Isaiah 43:21-44:23, will commence at 8:45 a.m.

Mincha services at 5:30 p.m.

Rabbi Levinthal will preach on the weekly portion of the law.

Cantor Sauler will officiate assisted by the Congregational Singing Group under the leadership of Mr. Sholom Secunda.

Rabbi Gerson Abelson will continue his lecture in Yiddish this Saturday afternoon at 4:45 p.m.



## MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BERNKNOPE, GEORGE

Res. 167 Dumont Ave.  
Bus. Caps, 14 Cooper Sq.

Married

*Proposed by* Dr. Harry Bernstein,  
Solomon Raphael

BORER, LEE M.

Res. 1439 President St.  
Bus. Furniture, 449 Troutman St.

Married

*Proposed by* Joseph Feldt

BROCKMAN, DR. LOUIS

Res. 71 Midwood St.  
Bus. Physician  
Married

COHEN, Miss ANITA

Res. 496 Quincy St.

DEBIN, SIDNEY

Res. 5201—14th Ave.  
Bus. Mail Order, 977 McDonald Ave.  
Married

*Proposed by* Sam Schoenfeld,  
Arthur Goldman

EHRLICH, Miss RUTH

Res. 196 Rockaway Pkwy.

FAGIN, Miss NATALIE

Res. 129 E. 95th St.

*Proposed by* Herman Katz,  
Samuel R. Cohen

FOX, Miss BERNICE

Res. 471 E. 96th St.  
*Proposed by* Herman Tombak,  
Jerome J. Weiner

FREEDLINE, Miss LILLIAN

Res. 1424 Park Pl.  
*Proposed by* Hy Rosen,  
Sylvia Salin

GIBLER, DR. MARVIN M.

Res. 2 Stuyvesant Oval  
Bus. Dentist, 1446 Carroll St.  
Married

*Proposed by* Dr. Harry Fried,  
Seymour Seligman

GITLIN, Miss RUTH

Res. 50 East 18th St.  
*Proposed by* Laura Ehrenberg,  
Elaine Abrahams

GLASER, Miss NORAH

Res. 72a Rogers Ave.  
*Proposed by* Nat Hoffspiel,  
Frances E. Turk

GLEICHENHAUS, LESTER H.

Res. 1321 Union St.

Bus. Steamship, 39 Bway.  
Single

*Proposed by* Lillian Schlusless

GOLDBERG, Miss EVERINE

Res. 589 Hopkinson Ave.

GOLDBERG, ROBERT

Res. 410 Eastern Pkwy.  
Bus. Student, Columbia University  
Single

*Proposed by* Irvin I. Rubin,  
David Gold

GOLDENBERG, FRANK

Res. 455 E. 92nd St.  
Bus. Garage, 112 E. 98th St.  
Married

LANDAU, MURRAY

Res. 1030 Park Pl.  
Bus. Acc't, 148 Montague St.  
Single

*Proposed by* Kalman Rebhun

LEVY, ROBERT M.

Res. 409 Crown St.  
Bus. Optical Frames, 47th Ave.,  
L. I. C.  
Single

*Proposed by* Murray D. Isacowitz,  
Jacob Levy

MARANTZ, Miss ETHEL

Res. 480 Willoughby Ave.  
*Proposed by* Ben R. Berke

MAX, JACK

Res. 527 Linden Blvd.  
Bus. Bldg. Material, 450 Osborne St.  
Married

*Proposed by* Chas. Hudes,  
Abe Kroll

OLITSKY, PAUL

Res. 1455 President St.  
Bus. Aircraft Maintenance  
Married

*Proposed by* Joseph Feldt

PERRY, MARTIN A.

Res. 565 Crown St.  
Bus. Engineer, 111—8th Ave.  
Married

*Proposed by* Dr. Moses E. Spatt

PLOTNIK, Miss SYLVIA

Res. 982 Eastern Pkwy.

RADICH, Miss HELEN

Res. 842 Classon Ave.  
*Proposed by* Nat Horowitz

SCHAFER, MAURICE

Res. 138 Utica Ave.  
Bus. Internal Revenue Department  
Single

*Proposed by* Ira Eisenstat,  
Morton Weinberger

SCHACHNIS, IRVING

Res. 500 St. Johns Pl.  
Bus. Movie Oper., 292 Flatbush Ave.  
Married

*Proposed by* Morris M. Schuchat

SCHECHTER, Miss LEAH

Res. 1281 Eastern Pkwy.

SCHECHTER, SAM

Res. 77 Eastern Pkwy.

SEGAL, EMANUEL I.

Res. 1131 President St.  
Bus. Board of Education  
Single

SHAFFRAN, AL

Res. 33 E. 58th St.  
Bus. Jewelry, 240 Grand St.  
Married

*Proposed by* Samuel Chasin,  
Morris Wolf

SHAIRAN, BARNEY

Res. 2315 Avenue K  
Bus. Jewelry, 240 Grand St.  
Married

*Proposed by* Samuel Chasin,  
Morris Wolf

SHALLER, Miss RITA

Res. 460 Warwick St.

SKLAR, LOUIS H.

Res. 862 Hopkinson Ave.  
Bus. Men's Wear, 41 E. 11th St.  
Single

*Proposed by* Harold Ignatoff,  
Abe Mann

SIEGEL, MORRIS K.

Res. 688 Montgomery St.  
Bus. Lawyer, 270 Bway.

*Proposed by* Harry Sankin,  
Wm. I. Siegel

WINGELBERG, Miss LILLIAN

Res. 245 Sullivan Pl.  
*Proposed by* Nat Hoffspiel,  
Frances E. Turk

WITLIN, LAWRENCE

Res. 699 Montgomery St.  
Bus. Real Estate, 520 Crown St.  
Married

*Proposed by* M. Robt. Epstein,  
Max Taft

ZIEGLER, HERMAN

Res. 539 Montgomery St.  
Bus. Dept. Store, 180 Bedford Ave.  
Married

*Proposed by* Morris Stiftel,  
Henry Gerber

The following have applied for reinstatement:

- ARKIN, JACOB  
Res. 833 St. Marks Ave.  
Bus. Driving School, 720 Nostrand Ave.  
Married  
Proposed by Al Cohen,  
Harry Passales
- PASSALES, IRVING  
Res. 464 E. 94th St.  
Bus. Dresses, 463—7th Ave.  
Single  
Proposed by Al Cohen,  
Harry Passales
- STEINMAN, STANLEY S.  
Res. 1700 Albemarle Rd.  
Bus. Retail, 956 Flatbush Ave.  
Married
- TANENBAUM, MAX  
Res. 520 Crown St.  
Bus. Real Estate  
Single  
Proposed by Harris Goody,  
Benj. Werbelovsky

#### Late Applications

- JANTES, MISS RONA  
Res. 2856 West 27th St.  
Proposed by Aaron Pollack,  
Edith Fauer
- KAY, MISS ROSLYN  
Res. 322 Albany Ave.
- KRONISH, MISS SYLVIA  
Res. 385 South 2nd St.
- LACHOW, DAVID M.  
Res. 2073a East 23rd St.  
Bus. Demolition, 400 Morgan Ave.  
Single  
Proposed by David O. Marcus,  
Aaron Pollack
- LOWE, MISS SHIRLEY  
Res. 365 New York Ave.
- NEWMAN, MISS FLORENCE  
Res. 517 Sheffield Ave.  
Proposed by Harry Gumer,  
Louis Weber
- WEISS, SAMUEL  
Res. 256 Sullivan Pl.  
Bus. Attorney, 533—5th Ave.  
Married  
Proposed by Isador Lowenfeld,  
Joseph Goldberg
- ZIMMERMAN, SAMUEL  
Res. 587 Montgomery St.  
Bus. Dresses, 530—7th Ave.  
Married  
Proposed by Frank Schaeffer
- SAMUEL H. GOLDBERG,  
Chairman, Membership Committee.

## IN THE HEBREW SCHOOL

A very successful Purim operetta, "In the Palace of Shushan," was presented by the Hebrew School choral group, under the direction of Mr. Sholom Secunda, on Sunday, March 13, 1949. Dr. Levinthal and Rabbi Saltzman extended Purim greetings to the cast and students. The following took part in the production:

"Esther," Naomi Vogel; "Ahaseurus," Allen Schaefer; "Mordecai," Stanley Weinstock; "Scribe," Bernard Brooks; "Chamberlains," Arthur Rudy, Harvey Gottlieb; "Memucam," Arthur Kaplan; "Aide," Sol Tanenzapf; "Zeresh," Ruth Schiff; "Narrators," Naomi Schiff, David Garelik.

In addition, there was a cast of 60 students representing the Hebrew choral group and a Palestinian dance group directed by Miss Dora Muhlauer. Mrs. Evelyn Zusman was in charge of costumes. Rabbi Lewittes served as chairman.

\* \* \*

In honor of Jewish Music Month, special assemblies were arranged by the Jewish and Religious school. The program consisted of:

"Auf'n Pripachek," Allan Schaefer; "Y'rushalayim," Paula Spinrad and Barbara Kaplan; a dance, "Achshav," 5th grade Religious School; piano selection, "Et Hazamir," composed by Hellman, played by Ellen Gelfand; "Yam lied," Yehuda Halevy, sung by Stanley Weinstock; "Grandma's Tales," clarinet selection by Herbert Kasnetz, composed by Jacob Weinberg; "V'ulai," sung by Roslyn Silverberg; "Hora," by Cantor Sauler.

\* \* \*

In a recent uniform siddur test, the following students achieved the best scores:

- Class 6 —Herbert Kasnetz, Suzanne Shapiro, Robert Spevack.  
5 —Arthur Brimberg, Arthur Rudy, Stanley Weinstock.  
4A1—Jeannette Flamm, Barbara Kaplan, Ellen Palley.  
4A2—Edith Glanz, Martin Cramer, Monroe Levine.  
3A1—Robert Granovsky, Edward Klein, Martin Sloate.  
3A2—Evan Juro, Stanley Kowitz, Alfred Schiffrin.

- 3A3—Cyrus Berlowitz, Harold Bernstein, Lloyd Krimko.  
2A1—Maurice Friedman, Allen Gnaizda, Martin Nachimson.  
2A2—Rosalind Fuchsberg, Allan Schaefer, Naomi Schiff.  
2A3—Herman Braude, Harvey Mostkowitz, Milton Paul.

One of the members of the faculty, Mr. Leo Shpall, delivered a talk before the American Jewish Historical Society on February 20, 1949. He discussed the diary of Dr. George M. Price, a prominent journalist and active member of the Jewish community of New York in the last century. Dr. Price kept a diary in Russian describing his trip from Russia to the United States in 1882, which sheds interesting light on the experiences of a Jewish emigrant coming from Europe to America.

\* \* \*

The P.T.A. held a highly successful Purim meeting on Thursday evening, March 17, 1949. The Hebrew School choral group, under the direction of Mr. Sholom Secunda, gave a repeat performance of the very impressive operetta "In the Palace of Shushan." Rabbi Lewittes spoke about the activities of our school during the current year. Mrs. Julius Kushner presided.

On February 24, 1949, the P.T.A. served as hosts to the United Parent-Teachers Association at a meeting devoted to the theme of Brotherhood. The guest speaker was Dr. Rachel Du Bois who spoke about her work in creating better understanding among peoples of various cultures.

#### Acknowledgment of Gifts

WE ACKNOWLEDGE with thanks receipt of donations for the purchase of Prayer Books from the following:

L. Axelrad Family in memory of Jack Axelrad.

Mr. and Mrs. Samuel L. Pomerantz in honor of the marriage of their son, Howard, to Miss Laura Sanders, April 3rd.

Dr. and Mrs. Irving L. Rosoff in honor of the Bar Mitzvah of their son Stephen, March 19th.

# PAGING SISTERHOOD!

*TODAH RABAH! Many, many thanks! Because of the overabundant interest and co-operation of our women, Sisterhood's annual Torah Scholarship Dessert Luncheon, held on March 9th, was the most outstanding and colorful event we have yet sponsored. Spiritually, we gained much from the inspired messages of our own Rabbi Levinthal and that of our guest from India, Esther Gersbone, whose personality and experiences thrilled us. Financially, the students at the Jewish Theological Seminary will be the beneficiaries of the successful returns of that afternoon. I wish to express, for Sisterhood and myself, our deep gratitude to Chairman Bea Schaeffer for a magnificent task, well-done before, during, and after the function. Her charm and poise helped to provide an aura of Torah. A program of Jewish songs by Miss Ingrid Rypinski further enhanced a fine afternoon. Much credit is due to the many members who contributed time, effort and expense toward the unusually attractive table arrangements. We of Sisterhood can well be proud of our share in the opportunity to assist and establish leaders and teachers for the next generation. Again, BRAVO, and many thanks!*

—SARAH KLINGHOFFER,  
President.

## Our General Meeting

With the singing of our anthems and the reading of an inspiring prayer, Brotherhood Week and Jewish Music Month were jointly marked at our February meeting. Our President, Sarah Klinghoffer, spoke on universal brotherhood. After several announcements of current interest to our members, Mrs. Rose Wiener gave us a comprehensive account of the all-day Conference of the Federation of Jewish Women's Organizations. Substituting for her mother, Mrs. Rose Fleishman, who had attended the opening UJA convention in Atlantic City, Sylvia Resnikoff delivered, almost verbatim, a report of her mother's im-

pressions gleaned at the meeting. Our UJA chairman, Hershey Kaplan, thereupon urged Sisterhood to respond generously in effort and money; she announced the coming UJA rallies and social functions. In a final appeal for reservations to our Torah Luncheon, Chairman Bea Schaeffer urged the women to show their interest in Torah by coming in great numbers, and bringing guests.

In celebration of Jewish Music Month, our Cultural chairman, Mildred Levine, introduced Sholom Secunda, who, besides being our Music Director, is a noted composer of Jewish Folk Music. His charming, original interpretation of the development of Jewish Music was delightfully illustrated by the coloratura soprano, Martha Bleiberg.

## Committee Reports

**Red Cross.** Chairman Mollie Meyer appealed for support in the current campaign, noting that contributions mailed to her will be credited to Sisterhood.

**UJA.** The Brooklyn Rally for women was held on Thursday, March 31, at 10:30 a.m. at the St. George Hotel, the guest speaker, Frank Kingdon, recently returned from Israel and was followed by the luncheon for contributors of \$248 and over. Sisterhood members will receive their kits shortly, and should proceed at once to contact leads, stimulating them to generous response.

**Jewish Day for the Blind.** Mrs. Elias Bernstein, chairman for the Day, May 11, at the St. George Hotel, announces that Mesdames Hannah Stark, Bess Danziger and Lil Zakhem have taken order books for the sale of merchandise manufactured by the blind, and asks that you patronize them. You will get full value received for your money, and Sisterhood will be accredited for financial and humanitarian aid. Two more books are available for any member who would like to help.

**International Ort Exhibit.** All were welcome at this free display of articles manufactured by the DP's in Europe. Held at Ort Trade School, 318 West 57th Street, New York City, from February 1st to March 31st.

**SOS.** Due to the ardor of Chairman Shirley Gluckstein, Sisterhood was able

to contribute 1,002 pounds of canned milk, for which we received letter of commendation. Mrs. Zakhem made a cash contribution to SOS.

**Women's League.** All-day conference and luncheon to be held at the Seminary on Monday, May 9th. Further details of the program will follow.

**USO.** A new need of entertaining our veterans and soldiers stationed abroad prompted the voting of a contribution by our Executive Board.

## Cheer Fund Contributions

For recovery of Kate Salit: Mrs. Louis Simon, Mrs. Harry Zakhem, Mrs. "Hershey" Kaplan, Mrs. Gertrude Ostow, Mrs. Lillie Lowenfeld.

In honor of birth of granddaughter: Mrs. Anna Witty.

In memory of S. Goldstein: Sarah Klinghoffer.

For recovery of Mrs. Alex Bernstein: Mrs. Dorothy Wisner.

## Women In the News

As chairman for Special Gifts for the Brooklyn UJA division, Lillie Lowenfeld is on the job, and is confident that our affluent members will rally 'round her.

Mrs. Gertrude Ostow has been appointed Mizrahi Brooklyn Region UJA Chairman.

Our sincere wishes for a speedy recovery go forth to Mesdames Louis Simon, Alex Bernstein and Gert Heimowitz.

## Calendar of Events

April 4: Sisterhood Board Meeting. 1:00 p.m.

April 23: Kiddush for the Junior Congregation sponsored by Mrs. Julius Kushner in honor of her twentieth wedding anniversary.

April 25: General meeting, evening. Program will include words and music of our annual "Jewish Home Beautiful" display. All husbands invited.

\* \* \*

**Good and Welfare.** Members wishing to take part in the "Jewish Home Beautiful" program will please see Mildred Levine. Applicants for parts in the dramatization scheduled for our May program, will please leave their names with the Program Committee, or in the Sisterhood Box at the Center desk.



## THE YOUNGER MEMBERSHIP

In Retrospect: The Young Folks League's Conference on Israel achieved a notable place in this year's activities. The events on March 13 attracted close to 400 members and YPL friends, and thus we established a good precedent for future youth Conferences. The seminars were directed by members of the YFL, and our guest speakers for the afternoon included Rabbi Levinthal, Judge Greenberg, and Mr. Maurice Bernhardt, representing the Center. Samuel Ribner and Irvin Rubin represented the National Young Peoples League. Speakers at the opening session were Rabbi Saltzman, Buddy Lowenfeld, representing the New York YPL, and David Gold, President, YFL. The thanks of the YFL goes to Harry Zucker, Chairman of the Conference, and to Jerry Simonson for his able assistance, also to all members who worked with the committee. At our meeting of March 22 the guest speaker was Rabbi Simon Noveck of Freeport, L. I. Rabbi Noveck, who was introduced by Rabbi Saltzman, spoke on the subject: Is Ritual Important? This lecture concluded our second lecture series of the season on Conservative Judaism in the United States.

Calendar of future YFL events:

Tuesday evening, April 5: YFL will commemorate the Passover Holiday and the anniversary of the Warsaw Ghetto uprising. An interesting program has been planned for the evening.

Tuesday evening, April 12: Social evening.

Sunday, April 17: Watch the Bulletin for the announcement of our special United Jewish Appeal plans for this day.

Tuesday evening, April 19: Passover—no meeting.

Tuesday evening, April 26: YFL elections.

Members are advised that the nominating committee's list of candidates for office and executive committee will be posted and publicized for several weeks before the election. Those members who wish to submit additional names for the ballot must enter those names in accordance with the revised election procedure.

*Report from the President*

The YFL is going all out for the YPL Convention in Atlantic City. I hope to

see a final turnout much in excess of last year's record 70. The importance of YPL to young people and young people's groups has not been fully appreciated by most of the groups in the New York area, and our Center YFL is no exception to this rule. One reason for this lies in the fact that New York has so many activities in which young people can take part that tendency is to spread one's allegiance to many groups, and for individual groups to attempt to absorb and retain as many people as possible. Thus the tendency for cooperation and the attempt to build up and maintain an overall guiding organization is lost. The stated principles of YPL are as follows: Intensifying Jewish feeling; participating in Jewish Communal activities; working for a better world; enhancing self expression; enjoying fellowship of congenial spirits. At a later date I will elaborate on these principles.

DAVID GOLD.

### Congratulations

HEARTIEST congratulations and best wishes are extended to:

Mr. Ira Brodsky of 1382 St. Johns Place on his marriage to Miss Jean Ashkenaz on March 12th.

Mr. and Mrs. Abraham Isaacson of 368 Eastern Parkway on the engagement of their daughter, Rosalie, to Mr. Hyman Rosen of 102 Liberty Avenue.

### Junior League

THE next meeting of the Junior League on Thursday evening, April 7th at 8:30 o'clock will be in the form of an open social meeting. All members of the Junior League are urged to join in.

### Young Married Group to Meet For Pre-Passover Affair April 7th

THE Young Married Group of the Center will hold its next meeting on Thursday evening, April 7th at 8:30 o'clock and will feature their pre-Passover program for the meeting. All members of the group are cordially invited to attend for an evening of sociability and entertainment.

### Center Academy Celebrates Purim

ON Sunday March 20th the Center Academy celebrated the Purim holiday. It was a gay and festive affair. In keep-

ing with the tradition of our school, every child in every grade had an active part in the performance: one group sang Purim songs, another group played percussion instruments and still another did a dance which they themselves created to an ancient Persian tune. The fourth grade even wrote an original Hebrew play which they presented before their parents and friends.

Especially delightful to the audience were the naturalness with which the youngsters comforted themselves on the stage and the ease with which they expressed their ideas in the Hebrew language.

### Center Academy Registration Now Open

REGISTRATION is now open at the Center Academy for the School year beginning September, 1949. There are several vacancies in the Kindergarten and First Grade. Please apply to the office of the Center Academy in the Brooklyn Jewish Center.

### Annual Drive For Red Cross

MRS. LAWRENCE MEYER has again been designated as chairman for the annual Red Cross Drive. Members of the Center are asked to continue their support of this worthy cause by sending their contributions to Mrs. Meyer in care of the Center.

### Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 6:00 p.m.

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## CANDLES IN THE FOREST

[Continued from page 8]

fainted, while the bride covered her face with her hands and her shoulders shook.

The cart moved off. The two grown-ups, Zelig and Pessah Itzi, silently accompanied us to the village boundaries, where the forest started, and then turned back. Not one of the villagers came to see us off, and those who caught sight of us from a distance hurriedly concealed themselves in their houses. Another moment and the cart was swallowed up by the forest, and everything was left behind us: the two white houses, the hill, the two men accompanying us, the village Elder with his stick and his brass badge of office, and Yevdocha. The village was finished with, once and for all!

As the sun set we reached a little wood about half an hour's walk from the town. Mother suddenly roused herself, straightened the kerchief on her head, took a little package out of the bundles, called on us to stop the waggons and climbed down.

"Where are you going?" asked father when he saw her making for a hillock in the wood; and he also stopped his cart. "To light candles," she replied.

None of us was surprised. After all, it was both Sabbath and Passover, and she had never missed a single occasion for lighting the candles and saying the blessing over them, not in all her life. But none of us had imagined that in all the excitement and confusion of the expulsion she would not forget to prepare candles in case it should grow dark while we were on the road.

Brother Samuel hurried after her to help. The waggons and their peasant drivers remained where they were, standing awed and respectful. A moment later two tiny yellow flames shone golden from the hillock. The blind wood suddenly seemed to open eyes, as though two living eyes had just been given to it; and the dumb trees wondered at the Jewess in the kerchief, who now stood spreading out her hands over the candles and silently weeping.

It was strange. Gloomy and weird as the whole circumstance was, yet it seemed to me that the moment the two little flames began glimmering between the trees some sort of holiness established its sway over the forest; and in one of its

dark, hidden corners, in some deeply concealed place there, a tiny gate of mercy had been opened and a good angel had thrust out his head. In my eyes the two flames were two gold points marking a colon, the end of a period, in the lower reaches of the firmament. Thus far it was weekday; from this point forward it was Sabbath and festival. The gloom and grief which had affected us all sud-

denly became softened, as it were, and somehow sanctified. It seems as though the peasants also sensed this, and when they and their beasts began trudging along again, their tramping through twilight, gloomy woodland seemed more careful and quiet than previously, while their "haya, haya" to their weary animals was softer and gentler, as though the sorrow of the moment shed its mood over them and suddenly subdued their hearts and voices. (Translated by F. M. Lask.)

## NEWS OF THE MONTH

[Continued from page 16]

will provide for the defense of their state, but added that the Jews outside Israel, particularly those in the United States, must meet the bill for immigration. He pointed out that the Israelis fought and died not only for statehood, but also to open the doors of the country to immigration of Jewish refugees.

Mr. Morgenthau emphasized that unless the generosity of American Jews makes possible the speedy absorption of 250,000 Jewish refugees who will come to the Jewish state this year, the tragic existence of DP camp life will be transplanted to Israel. Unless the necessary aid from America arrives, he declared, "the land of promise will become the land of disillusionment." Fifty thousand Jewish refugees are now in temporary reception camps and 16,000 of them are living in tents, Morgenthau revealed.

A regime of strict austerity will be introduced in Israel to make possible large scale immigration and agricultural and industrial expansion, Prime Minister David Ben Gurion declared in a message to the conference.

Dr. Abraham Granovsky, world president of the Jewish National Fund, declared that a key factor in the development of Israel is the establishment of a series of border settlements which will provide security for the country without the necessity for the maintenance of a large standing army. At the same time, he pointed out, such settlements will absorb tens of thousands of new immigrants.

Levi Eshkol, chief of the agricultural settlement department of the Jewish Agency, who arrived in the United States

to assist in the U.J.A. campaign, disclosed that 60 new settlements have been established in Israel in the past ten months, and that present plans call for the establishment of another 100 in the coming nine months.

Yacov Zerubavel, chief of the Middle East department of the Jewish Agency, warned that "Jews in some Moslem lands are threatened with death or imprisonment, and confiscation of their property unless they can flee to Israel."

The existence of Israel will dissipate anti-Semitism in the United States, James G. McDonald, American Ambassador to Israel, predicted in a message from Tel Aviv. "Israel will not only make secure the future of your brethren, it will also help to save us other Americans from the grievous sin of brute prejudice. Israel will help us all, Jews and Christians, to be better Americans," the message said.

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## DR. LEVINTHAL PROTESTS DR. LEIPER'S ATTACK

[Continued from page 13]

had no moral right to challenge my loyalty to America because I am wholeheartedly interested in the welfare of the new State of Israel.

I challenge your statement as not only wrong in its implications, but absolutely false when you deplore the action of "Jewish pressure groups in Washington" who seek to influence the United States Foreign Policy in unconstitutional ways for the benefit of Israel. That is a slander of our government authorities as well as of the American citizens of Jewish faith. How can you, a standard bearer of religion and morality, utter such words? Can you name any Jew who has, through unconstitutional means, used pressure on our governmental authorities? Do you mean to imply that President Truman has been influenced by

pressure groups through unconstitutional means to recognize the justice of the Jewish claim to Palestine? Do you mean that the platforms of both major political parties expressed the will of America only because Jews used unconstitutional means to pressure these statements. I say again, that is a libel of America and you owe America as well as American Jewry, an apology.

I regret to see that one who is a representative of World Christianity, should so violate the teachings of that Faith which pleads for justice and brotherhood to all men. It is with pain that I write these words but I know that I speak for countless men and women who feel as I do this great sense of injustice that you have committed.

ISRAEL H. LEVINTHAL.

## NEW BOOKS

[Continued from page 15]

Yiddish. He gives us these examples: "I'm telling you," "So what?" "It's all right by me," "I should worry," "Was his face red," "You're telling me?" "It shouldn't happen to a dog."

This book is extremely readable. Friedman does an excellent job with the personalities and events he deals with. He has done a great deal of valuable research on such recondite matters as the origins of the famous Touro and Beacon Hill synagogues, Moses Franks, messenger for George Washington, and the experience of Aaron Lopez, during the early days of the Republic in becoming naturalized. Frequently, he launches on expository excursions of historical data in dealing with a subject. For example, in

concerning himself with the Jews of America who turned to trading and peddling he labels them "Modern American Radianites" and provides a carefully detailed discussion of the ancient Jewish merchants who shuttled between the Islam and Christian world and traded in Arabic, Persian, Latin, and Russian.

Mr. Friedman himself would never claim his book as a definitive work on the history of American Jewry. It is sketchy at times. This sparseness does not do adequate justice to the American Jewish past. It does not establish adequately the changes in the American historical current and the manner in which these changes affected the American Jewish Community.

## THE LAWGIVER

[Continued from page 7]

vice, and science is wrestling from nature secret after secret—it is but natural to look back upon the wisdom of three thousand years ago as the man looks back upon the learning of the child.

From the free spirit of the Mosaic law sprang the intensity of family life that amid all dispersions and persecution has preserved the individuality of the Hebrew race; that love of independence that under the most adverse circumstances has characterised the Jew; that burning pa-

triotism that flamed up in the Maccabees and bared the breasts of Jewish peasants to the serried steel of Grecian phalanx and the resistless onset of Roman legion; that stubborn courage that in exile and in torture held the Jew to his faith. It kindled that fire that had made the strains of Hebrew seers and poets phrase for us the highest exaltations of thought; that intellectual vigour that has over and over again made the dry staff bud and blossom. And passing outward from one narrow

race it has exerted its power wherever the influence of the Hebrew Scriptures has been felt. It has toppled thrones and cast down hierarchies. It strengthened the Scottish Covenanters in the hour of trial, and the Puritan amid the snows of a strange land. It charged with the Ironsides at Naseby; it stood behind the low redoubt on Bunker Hill.

Leader and servant of men! Law-giver and benefactor! Toiler toward the promised land seen only by the eye of faith! Type of the high souls who in every age have given to earth its heroes and its martyrs, whose deeds are the precious possession of the race, whose memories are its sacred heritage! With whom among the founders of empire shall we compare him?

To dispute about the inspiration of such a man were to dispute about words. From the depths of the unseen such characters must draw their strength; from fountains that flow only from the pure in heart must come their wisdom. Of something more real than matter; of something higher than the stars; of a light that will endure when suns are dead and dark; of a purpose of which the physical universe is but a passing phase, such lives tell.

## MOSES

[Continued from page 5]

less himself a great artist, and possessed the true artistic spirit. Only, this artistic spirit with him, as with his Egyptian countrymen, was applied to the colossal and the imperishable. But not, like the Egyptians, did he construct his works of art from brick and granite, but he built human pyramids and carved human obelisks. He took a poor shepherd tribe and from it created a nation which should defy centuries; a great, an immortal, a consecrated race, a God-serving people, who to all other nations should be as a model and prototype; he created Israel.

I have never spoken with proper reverence either of the artist or of his work, the Jews; and for the same reason, namely, my Hellenic temperament, which was opposed to Jewish asceticism. My prejudice in favour of Hellas has declined since then. I see now that the Greeks were only beautiful youths, but that the Jews were always men, strong, unyielding men."



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